

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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From the Christian Observer.

THE DIVINE LEGATION OF MOSES; THE WANDER-
ERS OF THE DESERT—THEIR ANTITYPES IN THE
CHRISTIAN CHURCH.

Under part of this title the reader will re-
cognize the name of a work, pronounced by its
author's admirers to be the noblest monument
of theological literature ever erected by hu-
man genius and erudition. Its designation is
partially adopted, on the present occasion, by
way of title to the following practical re-
marks on the conduct of the Hebrew legislator
to his people, the character of his subjects, and
the application of their history to ourselves, as
their successors in the church of the New Testa-
ment. "Whatsoever things were written afore-
time, were written for our learning."

In the latter exhortations delivered by the great
prophet, who, in a secondary sense, was the
guardian and guide of the church in the wilder-
ness, he not only looked back to its former
history, but onward to coming times; since, in-
dependently of Divine inspiration, his knowl-
edge of the wanderers, and of the human
heart, taught him to calculate the future by
the past; to judge what men are likely to do,
by recollecting what they have already done;
and, in all cases, to keep in mind the unaltera-
bility of the human character, as derived
from our general parent; and from whom we all
possess an inheritance of error, self confidence,
and helplessness. Therefore he never prom-
ised the Israelites, that, when they had once
passed between the crystal walls of Jordan
safely into the land of promise, from such a pe-
riod of triumph they would become an entirely
different people; neither that they would leave
their rebellious and discontented spirit behind
them, and thenceforward shine as the lights of
a guilty and darkened world. Instead of this,
he gave them plainly to understand, that in Ca-
naan itself, many years would not pass away
before they would act over again the follies of
the wilderness; that, although they might
change their place, they would not disrobe
themselves of their original nature, for that
time would bring round again the circumstan-
ces of former days; and that the God of their
fathers, the witness of their own earlier apos-
tacies, would again awaken against them his
heavy displeasure. In the prospect of such
events their prophet said "I call heaven and
earth to witness against you this day, that ye
shall soon utterly perish from off the land
wherunto ye go over Jordan to possess it; ye
shall not prolong your days upon it, but shall
utterly be destroyed. And the Lord shall scatter
you among the nations, and ye shall be left
few in number among the heathen, whither the
Lord shall lead you." It seems by this seri-
ous appeal, that although the wanderers might
actually take possession of the new country,
yet that, from this second paradise, they might
ultimately be expelled; and that, if nothing else
dispossessed them, yet that death might itself,
be commissioned to remove them in a moment
from all the pleasant things of Canaan; from
its vines and pomegranates, from its green pas-
tures, still waters, and valleys standing thick
with corn; and thus also, by the common ter-
mination of human life, would all their glory
perish. Such a warning as this, doubtless
clouded the hopes of the Israelites, who at that
crisis were naturally regaling themselves with
the prospective delights of their Eden, and mu-
sing on the great and happy days then ap-
proaching; but forgetting to take into the ac-
count, that the brightest and most promising
period must end, as effected by the transitory
nature of this world, in disappointment and
darkness; and that it is only the favour of God
which can ultimately soothe and satisfy the
soul. "Thy benignity is better than life!"—
But Moses warns these children of Abraham,
that, in after times, they should positively be
dispersed among the heathen, and thus become
a second time his wanderers in a far wider wil-
derness than of old, namely, in the immeasur-
able wilds of this world; and not only wan-
derers and exiles from the land of their inheri-
tance, but idolaters as before; and, besides
these awful reverses, that day should finally
melt away, no longer numbering their thou-
sands upon thousands, as they once did, but
becoming scattered among the nations in scan-
ty and significant portions; and, in this disper-
sion, learning the manners of these nations,
and eventually be as an example to mankind,
of a people who had forsaken their God, and

whom their God, on his part also, had abandon-
ed to the consequences of their own deser-
tion.

Circumstances such as these may teach our-
selves, coming in, as we have done, from the
once excluded world of the Gentiles to claim
the blessings of a forfeited covenant, that no
alteration of our outward condition will influ-
ence the state of our souls. We may vary our
mode of life, or emigrate to a distant region;
or may adopt a certain manner of speaking, or
a certain class of opinions; but we remain un-
changed, unconverted. It is indeed one of the
unnumbered forms of delusion, when men per-
suade themselves to think that if they were in
a different situation; if they could change places
with certain persons; if they were sheltered
under certain defensive advantages; then,
things would be otherwise. With them; that
they should escape this seduction, or secure
that benefit; and that in this manner they
might win eternal life, with far greater ease
than connects itself with their present oppor-
tunities. But had the faithful teacher of the
ancient church heard us whispering to our-
selves these fond and treacherous theories, he
might have said—"Remember the wanderers
of the wilderness. They were men of like
passions with yourselves, and indulged in the
reveries on the influence of mere place, and
mere time; forgetting that they carried through
the waters of Jordan the self same hearts
which had murmured at the manna of the wil-
derness; and idolized the gods of Egypt, when
they themselves revived the abominations of
their oppressors."

The times in which we live are thought by
many to be particularly characterized by a spir-
it of restlessness, and love of change. It is
natural indeed to imagine, that to our own age
and country is chiefly confined the influence of
any obvious and active evil; or, at least, to
suppose that our forefathers were less obedient
to its impulses than ourselves. This notion
persuades us to talk so vaguely of the wisdom
of antiquity, and of the piety of our ancestors;
as though such as journeyed through the world
before us, had sprung from a purer original
than their posterity. If the current days are
distinguished by a passion for new things, by
the impatience of remaining, for any length of
time, in the same situation; by a feverish thirst
after novelty; by a selfishness of home, and of
all calm and fireside pleasures; by a languid
and thankless enjoyment of blessings really pos-
sessed; by a jealousy of those who have seen
more, and travelled farther than has fallen to
our own lot—if these are enumerated among the
ill signs of the times, it might be well to remem-
ber that, generally speaking, they are only so
many permanent forms of human discontent;
and that we, the antitypes of the rebels of the
desert, need, among other lessons, to be taught
that we carry our most implacable enemy in
our own bosoms. There is no promise in the
Gospel, that when any given obstacle is re-
moved, and any selected advantage gained, from
that point as from a fresh commencement of
the spiritual race, religion will begin to flourish
and powerfully abide in the soul. Every local-
ity has its difficulties, and much of the fair
promises we frame, and offer to our souls, is
but an unconscious expression of a wish for
some imaginary and unknown good.

Let me here make a direct appeal to the
reader. Why are you so restless? Why so
anxious to venture upon a new experiment
with this world's materials of felicity? It is
assumed that you are not weighed down by
poverty; neither languishing under depressed
spirits, or bodily pain; neither able to name
a single source of disquiet and apprehension
beyond the common inconveniences and em-
barrassments of life, or what may be consid-
ered among the shadowy wants of one who is
the maker of his own distress; and, having no
real ones, searches for causes of complaint in
the wilds of a distempered imagination. But
you want something which you have not; you
can scarcely define it; your unhappiness is ar-
tificial. Or you fancy something to be standing
in your way to eternal life. Your eye is di-
rected towards a land of spiritual promise; and
there your wanderings are to cease. Oh how
treacherous and wayward is the human heart!
How rapidly do we slide into the notion, that
the religious hindrances attached to our pre-
sent station will, on our removal, beset us no
longer. But this is among the chronic and
febrile diseases of the mind. We are, per-
haps, at this moment, by the near neighbour-
hood of a family, which embarrasses our pro-
gress in the paths of life; at our next abode,
there may be several families of a similar class,
and all more decidedly against us. The pro-
fession we exercise has many serious difficul-
ties, and they cannot be shaken off. We enter
into another department of business, but find
the new ground already occupied by the ene-
my. We find fault with the government, and
there is anarchy in our own bosoms. We sit
and severely scrutinize our religious pastors;
and this is an easier task than to follow their
instructions. They may, it is conceded, be
exceedingly imperfect as teachers; and may
falter in treading the paths whither they would
conduct our footsteps. But one of our popu-
lar poets, inspired merely by human prin-
ciples, is brought to confess:—

A Vain, very vain, my weary search to find,
That bliss which centres only in the mind,
In every government, though tyrants reign,
Though tyrant kings, or tyrant laws restrain,
How small, of all that human hearts endure,
That part which laws or kings, can cause or cure,

Still, to ourselves in every place consign'd,
Our own felicity we make or find!"

But the legate who bore the credentials of
Heaven before the wanderers of the wilder-
ness, was a prophet also, bringing good things
of hope and encouragement to such as should
strive to find their way back to the deserted
fold. "If from thence thou shalt seek the
Lord thy God, thou shalt find him; if thou
seek him with all thy heart, and with all thy
soul. When thou art in tribulation, and all
these things are come upon thee, even in the
latter days, if thou turn to the Lord thy God,
and shall be obedient to his voice, (for the Lord
thy God is a merciful God;) he will not forsake
thee, neither destroy thee, nor forget the cov-
enant of thy fathers which he swore unto them."
Moses who acted as an under pastor for the
great Shepherd and bishop of souls, was mind-
ful of the love and compassion borne by his
Master to the flock; and did but follow a di-
vine example, in promising forgiveness of sins
to such as returned from their wanderings.
As, in the days of his flesh, the Son of God
said, "seek and ye shall find; knock, and it
shall be opened unto you;" so the guardian,
the human guide of the church in the wilder-
ness, declares, "If thou shalt seek the Lord
thy God thou shalt find him!" He was well
aware that in the hour of enjoyment, and secu-
rity, from the alarms of an enemy, men were
least likely to be serious about eternal things;
he consequently refers to days of darkness;
intimating that the hour of adversity would find
them out—that when they had survived, or lost
the happiness of this world, they would then
have a season of compulsory leisure, to look
back upon the guilty path where they had be-
wildered themselves, and deviated into the re-
bellious infatuation of former periods. Such
is the case with all mankind. The storms and
tempests of life shake, threaten with destruc-
tion, and finally lay low all which human pride
builds upon the sands of this world. But when
nothing occurs to interrupt a course of pros-
perity and gaiety, men are so far happy as they
are thoughtless. They dread no danger, for
none is immediately seen or felt. Hence it
might be said, "How hardly shall they who
are made happy by the world, enter into the
kingdom of heaven!"—In proportion as the
land of Canaan flowed with milk and honey,
and with the spontaneous luxuries of a fruitful
soil, in that proportion would its new possessors
find it difficult to believe that there was another
country, and a house not made with hands;
—a land not affluent in earthly delights, but a
region of immortality, entirely spiritual; a city
which hath foundations, and those durable as
eternity.

In the records of the Christian church, how
many individuals, in every age, are enumera-
ted, who have dated their religious prosperity
from the gloomy days of affliction! How
many have owned, that till they had undergone
the salutary discipline administered in this
school of Christ, they never became conscious,
either of their spiritual destination, or of the
power of the gospel to communicate the true
riches! In some instances, many have never
realized the approach and attack of the last en-
emy, nor felt the need of being defended
against his sting, till death had made inroads
into their families. Others were practically
atheists, lived without God and might have also
died without God, had not the decline of their
private affairs been attended with a conviction,
that they were poor for both worlds; one was
on the point of being lost; the other had not
been secured. But how can it be explained,
that after long oblivion of God by his backslid-
ing servants, yet, in various cases they re-
member him before it was too late. We are
told by Moses, that God will not forget his cov-
enant. How, indeed, would the wanderers of
any age discover a returning path to the fold,
and once more go in and out, and find pasture,
unless the good Shepherd bore them in his
own remembrance; and who, by the free, and
abundant exercise of his grace, has so ordered
their salvation, that he is again found of them
that sought him not! Therefore the humble
believer, when musing on past events, upon the
changes, errors, and various painful memora-
ls of his spiritual life, may adopt the soliloquy
"How could I have remained to this day, had
not, on past occasions, the Lord remembered
me, when I had forgotten myself! and long
since I had too surely perished in the wilder-
ness, had not He, who knows his sheep with
far more fidelity than they know him, gone
forth to seek that he might save me and restore
me to the security and the pastures which I
have deserted!"

In referring to the divine legation of Moses,
we may also remind ourselves, in these days
of the christian church, that its ministers know
no more important designation of their office,
than the one applied to the lawgiver of the
Hebrews. St. Paul writes "We are ambassa-
dors for Christ." His successors in the sa-
cred order might extend the analogy into many
melancholy illustrations. They are travelling
through a desert; and the objects of their le-
gation are, in every painful sense, wanderers.
If some of them drink of that Spiritual Rock
which follows them, it is well; for that Rock is
Christ. If they feed on the heavenly manna,
it is also well; for he that eateth of this bread
shall live forever. The difficulty now is, to
persuade them to value what is offered to their
acceptance; to cause them to say "Evermore
give us this bread—give me of this water that I
thirst not." It is grievous to pursue the re-
semblances which present themselves; to mark,

for example, the refusal of the legate's mes-
sage; then a sudden and uncertain compliance
with it, or rather an appearance ending in the
ambassador's disappointment; then, in such
promising instances, a relapse into former un-
belief; and then, the surprisal, by the last and
resistless enemy, of numbers who are called to
their final account, before they have begun to
prepare for it. If Moses himself, as a mark of
the Divine displeasure, was forbidden to see
the land of promise, otherwise as it would
seem, than as a dim and shadowy scene sur-
veyed from a distant mountain, we may infer
one of the most awful of all lessons—that the
ambassadors for Christ, however authentic
may be their credentials, or however eloquent
their pleas for reconciliation, may themselves
forego a blessing which they have pressed up-
on the acceptance of others. It was not the
presence of Judas at the paschal supper which
established any pretensions to a seat in the
kingdom of glory; neither can the ministrations
of a preacher of righteousness, efficient though
they may be in enlarging the mystical church,
ensure himself admission within the celestial
country. In this view, if the ministry of re-
conciliation be, in itself, unspeakably honoura-
ble, there is yet a proportionate loss, and in-
crease of guilt, in the case of any instructor
whose exertions are at least beneficial to his
own religious character; and who sees the ex-
cellencies of religion, in his own case as a kind
of indistinct and confused vision—nothing bet-
ter than a sight of Canaan from Pisgah: the
prospect of a kingdom he is never to possess.
The punishment of Moses, it is true, did not
issue in the loss of eternal life. He was com-
pelled to forfeit a temporary and earthly en-
joyment; but not to the exclusion of a better
country, even a heavenly. Our loss, whether
we occupy an official, or a private post in the
present visible kingdom of God, will not be
measured by any scale except the illimitable
scale of eternity.

On the departure of one year, and on the
access of another, the wanderers through the
desert of a sinful world, may find it useful to
ask themselves, whether they have strayed, or
how far they have advanced, in the now by-
gone period of their existence. A pillar of
cloud by day—a pillar of fire by night—these
are just emblems of him who is now with the
church in the wilderness. In the brightening
days of ease and prosperity, in the darkening
glooms of calamity, there is always a luminous
object in the spiritual atmosphere, which mar-
shals on their way all such as would discover
the narrow way. Like the star in the east,
which once directed wanderers from a strange
land, to Bethlehem, Jesus Christ does now di-
rect those who would approach his cross, and
look to him for everlasting salvation. His de-
claration is, "I am the Light of the world; he
that followeth me shall not abide in darkness."
The inquiry with ourselves should then be
made with the greater seriousness, as we have
passed into another division of our mortal life,
and are not one year farther from the grave,
but one year nearer to its verge. We shall
speedily be on the very banks of Jordan. We
must encounter its swelling flood; and either
securely pass through it, or sink beneath its
billows. "It is appointed unto men once to
die, but after this the judgment." It is well
thus abruptly to introduce a citation from Scrip-
ture, directly describing things as they are, and
will be, in order to disengage our minds from
metaphor and simile, and to give them a deter-
minate view of eternal realities. Death—judg-
ment—heaven—hell—to these four last things,
the course of life's pilgrimage is leading all
mankind. Of what avail is it to have contem-
plated the history of the Israelites in their
escape from bondage, their manners in the wil-
derness, and the arrival, ultimately, of their na-
tion in the country given by promise to their
ancestors, if we rise from the study of their an-
nals, without feeling that we are their antitypes!
It is, indeed, with the present church, as it was
with the typical one of old. In both examples,
the Lord, and the Lord only, sees the difference
between spiritual and insincere worshippers;
and in either case, Christ is practically known
by the few, and disowned by the many. He
had then, and he has now, a mingled multitude
of those who call upon his name; but of two
distinct classes—the wise and the foolish.

To which of these do you belong? Have
you fairly tried and examined your religious
character? In what points are you different
from the followers and friends of the world?
Are you able to exhibit, to your own con-
science, a list, as it were, of the trifles which
they value, and you have forsaken? Can you
draw up a statement of what you once were?
Is there an evident alteration in the cast and
character of your thoughts? What sacrifices
have you made for Christ? What is the
amount of the pain you have undergone, the
contempt you have suffered, the loss you have
sustained, the mortification you have endured
for his sake? Can these things be estimated,
so as to enable you to say, with truth, I have
witnessed a good confession? What progress
have you made, in these points, during the now
past and irrecoverable periods of your life?
What are your prospects, your desires and as-
pirations for the coming year? Do you expect
to be able, at its close, to set up way-marks, by
which your success may be measured? Still,
all these questions are urged, not as though
salvation were the growth of any human soul,
otherwise than it is purified by the blood of the
covenant and sanctified by the Spirit of holi-

ness. "By grace are ye saved." We do not
scrutinize our consciences to draw from them
a kind of independent evidence of our sincerity;
but in order to judge, rather, how far we
are interested in the sacrifice of Jesus Christ,
and how far we are under the influences of the
Holy Ghost. The most satisfactory results of
self-examination will ever, if we may so speak,
compel the soul to retire again from itself to
the cross. "I know nothing by (against) my-
self; yet am not I hereby justified." "If the
righteous scarcely be saved—" So that there
is an end of all boasting, except in the wretch-
ed self-ignorance of such as venture to the
grave, as the blind to a precipice; or trifle
with the last enemy, as a child plays with a ser-
pent. The resemblance is indeed imperfect,
since the sightless person, and the infant, can-
not know the perils to which they expose them-
selves; while the self ignorant (and we speak
only of those who live in a land enlightened by
the Gospel,) close their eyes before the noon-
day glory of the Sun of Righteousness.

BURMAN MISSION.

MRS. BOARDMAN'S JOURNAL.

Continued from p. 62.

Visit of Myatt Poo, and others.

April 26. Myatt Poo [see journal of the
18th inst.] was here last evening, and is with me
again to-day. He has gained much light and
knowledge since I saw him first, and avows
himself a decided disciple. Indeed, he gives
the most satisfactory evidence of possessing
true grace. Bless the Lord for so early a dis-
play of his grace in Tavoy.

27. Lord's-day. A congregation of about
twenty persons, and among them were several
whom I saw at the funeral on the 22d. I spoke
a few words from John iii. 16. The people
listened rather attentively, and I was glad to
find, when I had done, that they understood
pretty well. They staid an hour afterwards
asking questions. I hope some little good may
attend these my first, and very imperfect essays
at public teaching in the Burman language.
As the people come of their own accord, and
request me to speak to them, I dare not re-
frain, though I did not propose to commence
public worship till after the present rains.

Description of the Karens.

May 1, 1828. Received a visit from about
thirty Karens, with whom I had some conver-
sation on religion. Their remarks confirmed
the opinion I had previously entertained, that as
a people, the Karens were atheists in the full-
est sense of the word—that they acknowledged
no being whatever, as an object of worship.
Some few of them, from their connexion with
the Burmans, have become Boodhists. But
the general mass of the people are absolutely
destitute of any kind of religion whatever.
They are called by the Burmans, "Wild men,"
because they have no written language, nor re-
ligion, avoid the cities, and somewhat like the
Aborigines of America, dwell in the wilder-
ness, in mountains and valleys. They are
averse to war, and in general, are said to be a
better race of people than the Burmese. One
of the most common sins is intemperate drink-
ing; and as they manufacture their own liquor,
this is very prevalent. The people live in small
villages, 5, 10, or 15 miles apart, but are all
linked in a sort of brotherhood. The follow-
ing story, related by my visitors to day, will
show the credulity of these people, and also
suggest an idea of the facility with which al-
most any religion, true or false, may be intro-
duced among them. More than ten years ago,
a man in the habit of a religious ascetic, visited
one of the Karen villages several times, and
preached to the people, that they must abstain
from certain meats—such as pork, fowls, &c.
must practice certain ceremonies, and worship
a book which he left with them. He also told
them there was one living and true God.
About half of the villagers, who were perhaps
thirty in all, believed the teacher, and espoused
his religion. When he had gone, one of the
villagers, more devoted than the rest, and pos-
sessing a more retentive memory, became
teacher to his brethren, and although he can-
not read a word in the book which they so
much venerate, and knows not even in what
language it is written, he is their living oracle
and the defender of their faith. In conse-
quence of their devotedness to this new reli-
gion, the poor villagers have suffered much
persecution from their Burman neighbours
and oppressors, and their lives have been put
in jeopardy. The teacher has ventured out
to the city only once since he embraced this
religion. The persons who related the story,
said that as the English were now the mas-
ters of the country, the Burmans would not
dare to offer them any violence, and accord-
ingly they promised to request their teacher to
bring his book out for me to examine. As
one of the men was the chief of the village
where this sect resides, I suspect I shall before
long, have an interview with the venerated man.
My visitors requested me to go out to their vil-
lage, and if I could not go, they begged I would
allow one of the native christians to go, and
explain the nature and precepts of the chris-
tian religion. I intend to comply with their
request. I gave them a tract, and they en-
gaged to get some person to read it to them.

Lord's day, May 4. Upwards of thirty per-
sons collected for worship to day. They lis-
tened, and appeared to understand a part of
what I told them. Several of them were per-
sons who came last Lord's day, which is en-
couraging. Several of them were persons who

came last Lord's day, which is encouraging. One of them was an aged religious female mendicant. She listened attentively, and asked several questions.

Deputation from the Karen teacher.
May 13. The messengers from a Karen teacher (mentioned May 1st) arrived to day. They are all relatives of the old man, and are probably among the learned of his tribe. One of them reads Burman very well; a qualification which very few Karens possess, though many of them can speak it a little. In most cases, however, I am obliged to employ the Karen Christians, with me, to interpret. The messengers first exhibited their present, (14 duck's eggs) and then delivered the following message:

"The Karen Teacher has sent us to say that he is very ill, and cannot visit the English teacher at present. After the close of the rains, he will come and bring his book to be examined. He desires that his relative, one of the messengers, may be allowed to remain with the English teacher two or three years, to learn the western languages, that he may become a skilful expounder of the divine law. He has received the tract which the English teacher sent, and on hearing it read, he believed it heartily, and wept over it. With his son, who understands Burman, he goes from house to house, and causes it to be read to the people. Several others, also, believe. It would afford great joy, if the English teacher or one of the Christians with him, could come out, and explain the Christian scriptures; many would believe."

I have conversed with my visitors at some length, and they profess firmly to believe our doctrine, and to worship our God. They propose to spend three days with me, and then to return. Their village is three days' journey from Tavoy. They say that my doctrine is much the same as theirs; but I apprehend, that though their great teacher told them of an eternal God, the other things he taught are very different from what I teach. I proposed to send out one of the Christians who are with me, as it is impossible for me to go, during the rains.

Baptism of a Karen.
May 16. Repaired early in the morning to a neighbouring tank, and administered Christian baptism to Ko Thah-byoo, the Karen Christian who accompanied us from Maulmaying. May we often have the pleasure of witnessing such scenes.

The three Karen visitors were present. They appear to be impressed with the truth of our doctrine, and say they are resolved to worship the eternal God. I begin to feel almost persuaded to believe, there is a spark of sincerity in them, and that we shall yet see them walking in the ways of truth. They have urged Ko Thah-byoo to accompany them, so that I have left it for him to choose, whether he will go or stay. He has concluded to go. Perhaps God has a work for him to do among his countrymen. He is very zealous in the cause of declaring what he knows.

That visitors say they are so persuaded that we are right, that they are willing to leave the merits of their book to my decision. If I pronounce it a bad book, they say they will burn it. They also propose to erect a large zayat, and to invite me out after the rains, when they will call the Karens together from the various quarters, to hear the Gospel. I have a little hope that God is about to do a great work among these sons of the wilderness.

One of the Karens remains with me as a learner. The rest leave this morning. May the Lord go with them.

Lord's day, 18. Fewer people than usual at worship to-day; but one person who has attended several times before, said to the Siamese Christian, "I can see no benefit to be derived from worshipping a dead god, like Gaudama; but from worshipping the living God, which you tell of, some benefit may arise. The Burman priests preach the law of a dead god; this man, (meaning myself) the law of the living God."

Encouragement among Children, &c.

After worship, in conversing with the school-boys, I was surprised and gratified to find that one or two of them could repeat correctly a considerable part of the remarks I made during worship. This encouraged me to hope that my discourses are not so unintelligible as I feared; and also that truth may have a salutary effect on the hearts of the boys. One of them also related part of an address which I delivered at family worship three days ago. It was truly gratifying to perceive how correctly he remembered even slight incidents and occasional allusions and references. The new Karen scholar, who is about 20 years of age, seems determined to make up in diligence and perseverance, what is wanting in soundness and acuteness of intellect.

Lord's day, 20. Ko Thah-byoo finding the rains very violent, and the brooks much swelled, was obliged to abandon his plan of visiting the Karen teacher's village. He returned last evening. During his absence, he met several people, to whom he spoke as he was able. Many of them heard with attention, and two of them accompanied him on his return, in order to gain further instruction. They profess a readiness to receive the Gospel, and wish me to visit them after the rains.

Buildings, &c. in Tavoy.
June 2. In order to decide on the best place for building a zayat, and a dwelling house, I have lately surveyed the town, going through the length and breadth of it. My spirit has been somewhat stirred at witnessing the idolatry of the people. A priest told me the other day, that the city contains about 50 kyungs, which are inhabited by about 200 priests. To nearly all the kyungs, one or more temples are attached, which are stored with images of Gaudama, and various relics of idolatry. Some of these images are 20 feet high, built of brick,

plastered and gilt throughout. Some are of wood, and many of alabaster. This beautiful stone is found in large quantities in the vicinity of Ava, and wrought by the hands of the artificer into objects of worship, and sold into various parts of the Burman empire. Some of these images are larger than the life, of one solid piece. In one of these temples, I counted 35 images, of which about one third were of alabaster. It ought in justice to be said of the images of Gaudama, that they are not obscene and disgusting, as many of the Hindoo images are, but though differing in a few respects from a perfect human figure, they are neither grossly disproportioned, ugly or monstrous. In many cases, the idols with their thrones or pedestals, are set with an immense variety of ornaments, so as to present a very dazzling appearance, especially to the eye of an eastern idolater. The furniture of the temples, though ill arranged, is so set off with looking glass, gold paper, and other tinsel decorations, as to impose upon ignorant persons and excite their highest admiration. No small degree of taste (oriental taste to be sure) is displayed also about the kyungs and pagodas. The kyungs are the largest buildings in the city, some of them being supported by 120 or 130 posts, besides those connected with verandahs and stair cases. These kyungs as well as the temples, are filled up with an immense variety of images, sacred relics, &c. &c.

The north-east corner of the city is appropriated almost exclusively to sacred edifices. Mango, jack, and other fruit trees, are thick set throughout the town, so as to present the appearance of an extensive grove, with a few scattering huts; but in the north-east corner the grove becomes a forest, intersected by innumerable paved foot-paths leading to various sacred spots. Almost every object the visitor beholds—the wells, the walks, the buildings—all exhibit marks of idolatry—emblems of the deity whom the city worships. Even many of the trees, especially the banyan, have thrones of brick six or eight feet square, and four or five feet high, inserted under them; and on worship days, the sacred trees and thrones are loaded with lilies and flowers offered principally by females, in hopes of obtaining annihilation. The pagodas are the most prominent and expensive of all the sacred buildings. They are solid structures, built of brick, and plastered. Some of them are gilt throughout, whence they are called golden pagodas. The largest pagoda in Tavoy, is, I judge, about 50 feet in diameter, and perhaps 150 feet high. The pagoda most frequented is not so large. It stands on a base, somewhat elevated above the adjacent surface, and is surrounded by a row of more than 40 small pagodas, about six feet high, standing on the same elevated base. In various niches round the central pagoda, are small alabaster images. Both the central and the surrounding pagodas, are gilt from the summit to the base, and each one is surrounded with an umbrella of iron, which is also gilt. Attached to the umbrella of the central pagoda, is a row of small bells or jingles, which when there is even a slight breeze, keep a continual chiming. A low wall surrounds the small pagodas, out side of which are temples, pagodas of various sizes, and other appendages of pagoda worship, sacred trees or thrones, sacred bells to be rung by worshippers, and various figures of fabulous things, creatures and persons mentioned in the Burman sacred books. Around these is a high wall, within which no devout worshipper presumes to tread without putting off his shoes. It is considered holy ground; outside this wall are perhaps twenty zayats and a kyung. The whole occupies about an acre of ground.

The whole number of pagodas in Tavoy is incalculable. Large and small, they probably exceed a thousand. Before leaving America, I used to pray that pagodas might be converted into Christian churches. But I did not know that they were solid monuments of brick or stone, without any cavity or internal apartments. They can become Christian churches only by being demolished and built anew.

Besides the pagodas in town, there are vast numbers in all the surrounding regions. Almost every mountain, and hill, and rising ground, is tipped with a pagoda. The Burmans seem to delight, like the worshippers of Baal, in groves and high places. They build on high mountains and places difficult of access, that the merit of the builders and the worshippers may be the greater.

When I look at all these strong holds of sin and idolatry, my sinking heart says, "Baal's prophets are many, and I am alone. What can I do against so many?"

But the Scriptures sustain my spirits, by assuring me, that more are they that be with us, than they that be with them. Relying on the divine promises, I can rejoice in the full conviction that ere long the praises of our God will be sung over all these idolatrous plains, and on these mountains and hills, and the echo shall resound from hill to dale, nor die away till every vestige of idolatry shall be swept away to be seen no more forever.

[To be continued.]

BRITISH AND FOREIGN BIBLE SOCIETY.

The 25th anniversary meeting of this Society was held at the Freemason's Hall, Great Queen street. The meeting was most numerous and respectfully attended. Among the persons on the platform there were Lord Teignmouth (the President of the Society), Lord Calthorpe, Lord Lorton, Lord Valentia, the Bishops of Litchfield and Coventry: Winchester, Chester and Calcutta, Mr. Wilberforce, Hon. C. J. Shore, and a considerable number of clergymen of all denominations.

At 11 o'clock Lord Teignmouth took the chair. The noble lord briefly adverted to the motives and objects of the society, and congratulated the meeting on the progress it had made within the last few years.

The Secretary then read the report, which was of a most gratifying character. It appeared that the net receipts of the society up to the 1st of April were \$6,295l. 10s. 6d. being 7,

315l. 12s. 7d. over the last receipts. Number of Bibles and Testaments issued during the year amounted to 265,424, being and excess of 29,154 over that of any one year since the commencement of the Society.

The Bishop of Litchfield and Coventry, in moving that the report be received, dwelt with great force and feeling upon the incalculable advantages which had been derived from the operation of the society, not merely by the Christian world, but to nations which had hitherto remained in darkness.

The Bishops of Chester and Winchester, the Rt. Rev. Dr. Turner, the Rev. Mr. Hands, the Rev. Dr. Singer, and Mr. Wilberforce addressed the meeting, when the motion of the Bishop of Litchfield and Coventry was agreed to, and Lord Teignmouth returned thanks.

The Rev. Mr. Jewett, in proposing the next resolution, mentioned a circumstance which had occurred in the Patriarchate of Lebanon. A little colony of Missionaries from America had established themselves at the foot of Mount Lebanon, and commenced the formation of schools. They had succeeded in establishing seven male and two female schools, when they attracted the notice of the Patriarch, who directed his secretary, an ingenious & able young ecclesiastic, to draw up a statement against them. In order to do this, the young man felt it necessary to look out in the Scriptures for some text which might be brought to bear against the missionaries. In doing this he met, in the 29th chapter of Isaiah, the following passage—"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." He was so struck with the application of the text to the particular employment of the missionaries, that he read the whole Scriptures over with more attention than before; and the result was, that he renounced the errors, in which he had been brought up, and became a zealous advocate for the missionaries. However, he was made tussler for his faith. He was imprisoned, and bound and otherwise persecuted, for his change of creed; but he persevered.

Several other excellent speeches were delivered in the course of the day, amongst which that of the Rev. Mr. Burnett, (of Cork), who was loudly called for by the meeting, produced a powerful impression. The Rev. gentleman described, with great force, the very happy union which existed between the clergymen of the Established Church and those of the Dissenting persuasion in Ireland, promoting the objects of the society.

After several other resolutions, thanking the several officers of the society and appointing those for the ensuing year, the meeting separated.—London paper.

TRACTS FOR EVERY CHURCH.

At a late meeting of the Board of Directors of the Baptist General Tract Society, they instructed their agent to supply every Baptist Church in the United States, that has not supplied itself with tracts, Nos. 1 to 54, gratis, as specimens of our publications. This is done with the hope, not only that the tracts will do good, but also, that the churches will be induced to form Auxiliary Societies, and aid us in the work of dispersing our tracts throughout the whole country. These Nos. embrace Wilson and Peggily on Baptism, Fuller's letters on his practical uses, Cone on Communion, and Fuller on Church Discipline, with a variety on general subjects, the whole containing 600 pages. It will be necessary, in order to obtain them, that application be made to the General Agent, or to the Agent of any one of our depositories, by the minister or a deacon of the church wishing the tracts. Each of our agents is hereby authorized to answer all such calls, and is requested to keep a list of the churches to which tracts may be sent, with the names and post offices, if possible, of the individuals to whom they deliver them, that we may forward each of them a copy of the next annual report.

We have undertaken this work in reliance upon the goodness of God, and the aid of his people. It will require some time and labor, and more funds. We trust the happiest results will follow the effort, and therefore invite more liberal aid from the friends of the cause, especially in donations, to accomplish this design. We have not over two hundred and fifty auxiliaries, among our four thousand churches; and three thousand seven hundred and fifty remain to be furnished with our tracts. To give 600 pages to each of these, will cost near the sum of two thousand dollars. All will perceive, therefore, that whilst the Board is thus making enlarged exertions, they need to be sustained by the prayers and the benefactions of their brethren.

NOAH DAVIS, Gen. Agent.

Philadelphia, May, 1829.
Editors of Baptist periodical publications, will please insert the above.

REVIVALS.

Copy of a letter to the Editor, from Elder Sawin, dated Middlefield, Otsego co. June 6, 1829.

DEAR BROTHER,

It is with gratitude to the God of all grace, that I would make known his mercy and goodness to us as a church and people. For several years past we have had a cold and wintry season to pass through, though the Lord has mercifully preserved our union as a body. During the past autumn and winter, the Lord was pleased to pour upon some of his children the spirit of grace and supplication. The ardent prayer was heard, "O Lord, revive thy work." The latter part of the winter, sinners were pricked in the heart, and the anxious cry was heard, "What shall I do to be saved?" Often the desire was expressed, Christians, pray for me. Soon, the Lord was pleased in mercy to liberate a number of captive souls. And when liberated, it was peculiarly interesting to hear them exhort, invite, and fervently

pray for others, that they might come and receive the same consolation which they had found in a precious Saviour. Our meetings have been full and very interesting. For a while, we were under the necessity of resorting to the meeting house, to accommodate even an evening prayer meeting or conference. The latter part of April, the young converts began to present themselves to unite with the church.—Since that time, 34 have been received and baptized, who appear to be going on their way rejoicing. May the Lord enable them to endure, as seeing him who is invisible. The minds of many others appear solemnized, and some have obtained hopes in Jesus. Oh that the visits of the Saviour may be long continued, and his work extensive and glorious.—Bap. Reg.

GIPSEYS.

A Society has been formed at Southampton, England, for the improvement of the condition of the Gipseys. The number of these people who lead a wandering miserable life, without any pretensions to religion, is about fourteen thousand. The following notice is taken of them:

"The body of the people, commonly recognized as Gipseys [whether purely so or not,] are in an awful state of mental degradation, spiritual ignorance, and immoral conduct; and imperatively call for the immediate and active interference of Christians in their behalf. However, it may be safely affirmed, that there is at the present time in this country, a considerable number of [probably not less than 12 or 14000,] Gipseys, strictly speaking, who make no profession of religion of any kind."—Col. Star.

SPIRIT OF BRAINERD.

"I withdrew, to my usual place of retirement, in great peace and tranquillity, spent about two hours in secret duties, and felt much as I did yesterday morning, only weaker and more overcome. I seemed to depend wholly on my dear Lord; wholly weaned from all other dependencies. I knew not what to say to my God, but only lean on his bosom, as it were, and breathe out my desires, after a perfect conformity to him in all things.—Thirsting desires, and insatiable longings, possessed my soul after perfect holiness. God was so precious to my soul, that the world with all its enjoyments, was infinitely vile. I had no more value for the favour of men than for pebbles. The Lord was my all, and that he over-ruled all, greatly delighted me. I think that my faith and dependence on God, scarce ever rose so high. I saw him such a Fountain of goodness, that it seemed impossible I should distrust him again, or be any way anxious about anything that should happen to me. I now enjoyed great sweetness in praying for absent friends, and for the enlargement of Christ's Kingdom in the world. Much of the power of the divine enjoyments remained with me through the day. In the evening, my heart seemed to melt, and I trust was really humbled for indwelling corruption, and I mourned like a dove. I felt that all my unhappiness arose from being a sinner. With resignation I could bid welcome to all other trials; but sin hung heavy upon me; for God discovered to me the corruption of my heart. I went to bed with a heavy heart, because I was a sinner; though I did not in the least doubt of God's love. O that God would purge away my dross, and take away my sins, and make me ten times finer!"

Extract from the Journal of Henry Martyn.

We are just in the south of all Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with any desire of taking up my rest in the strange land to which I am going. Ah! no, farewell, perishing world! To me to live shall be Christ. I have nothing to do here, but to labour as a stranger, and by secret prayer and outward exertion, do as much as possible for the Church of Christ and my own soul, till my eyes close in death, and my soul wing its way to a brighter world. Strengthen me, O God, my Saviour; that whether living or dying I may be thine.

MORAL HONESTY.—They that cry down moral honesty, cry down that which is a great part of religion—my duty towards God, and my duty towards man. What care I to see a man run after a sermon, if he cozen and cheat as he comes home. On the other side, morality must not be without religion; for if so, it may change, as I see convenient. Religion most govern it. He that has no religion to govern his morality is not a dram better than my mastiff dog; so long as you stroke him and please him, and do not pinch him, he will play with you as finely as may be; he is a very good moral mastiff; but if you hurt him, he will fly in your face and tear out your throat.—Seldon.

"Whoever despises music," said Martin Luther, "I am displeased with him. Next to theology, I give a place to music; for thereby all anger is forgotten, the devil is driven away, and melancholy, and many tribulations, and evil thoughts, are expelled. It is the best solace of a desponding mind."

Much ill feeling would be saved if Christian people could learn to consider the waywardness, impertinence, and passion of the blockheads and bad men with whom they have to do, as simple ultimate facts. The difficulties they occasion to a good man in his endeavours to benefit and bless his fellow creatures, are to him as much matters of fact as the roughness of a road, or a bad storm, or dangers in the way, are matter of fact obstacles to a traveller.

When a Christian meets, therefore, with a fierce, obstinate, and cruel opposer, let him be no more disturbed by passion than if he met in his path the impotent rage of a chained lion. When he finds obstructions purposely thrown

in his way, by tattlers and busy bodies, let him preserve the same self-possession, as if apes were throwing stones to hinder his progress.

When a host of enemies encamp against him on every side, let it no more move his patience or wrath than when he is overtaken by the pitiless peltings of the winter's storm.

It is incredible what peace within himself, and what advantage over others, a Christian might obtain by regarding the fury of party spirit or of excited passion in others, with the same unrudded equanimity as he would the violence or rage of a dumb beast. A C—

One of the most powerful causes of natural poverty, seems to be gradually removing from society, and falling into disuse—the practice of making ardent spirits a common daily drink in families. No man accumulates a fortune without paying particular attention to little gains, and the experience of thousands can testify that poverty may come by little losses. It is availed but little how hard many of our farmers laboured, or how meanly clothed they went—the dram bottle sprung a leak, and each drop went to make up a drop of gold. Men whose eyes would have glistened with pleasure if they could have laid up one hundred dollars a year from the gain of their husbandry, have spent two hundred dollars for moisture, and found themselves dry as ever at the end of the season. Remove this entirely, and the united streams of increased gain, accumulating from every family in the middle and lower walks of life, will swell to a river of plenty.

If God should again restore me to health, I have determined to study nothing but the Bible. Literature is inimical to spirituality, if it be not kept under with a firm hand. A man ought to call in from every quarter whatever may assist him to understand, explain, and illustrate the Bible; but there, in its light and life, is all that is good for man—all important truth is there; and I feel that no comfort enters sick curtains from any other quarter. I have been too much occupied in preparing to live, and too little in living. I have read too much from curiosity, and for mental gratification; I was literary when I should have been active. We trifle too much. Let us do something for God. The man of God is a man of feeling and activity. I feel, and would urge with all possible strength on others, that Jesus Christ is our all, and in all.—Cec. Life.

CHRISTIAN SECRETARY.

HARTFORD, JULY 4, 1829.

LIBERILITY.

Some members of the Oliver-street Baptist Church, New York, lately contributed \$500 for printing the Bible in Burmah.—The Baptist Magazine for the present month acknowledges the receipt of \$250 from the same church, to purchase a press on which to print the Bible. We hope this example will be of service in stimulating others to give, as the Lord has blessed them, for the same object.

RELIGIOUS ANNIVERSARIES.

It has given us heartfelt pleasure, as we have perused, from year to year, the accounts of the proceedings of the various religious and benevolent Societies, which assemble in London, New-York, Philadelphia, Boston, &c. for the purpose of transacting the business of their respective bodies; of recounting the various providences through which they have been called to pass, and the blessings which God has vouchsafed to the exertions of his people. And if we do not accord in all things with the particular modes of faith adopted by some of the Societies thus assembling, yet if they speak the language of Canaan; if the object they pursue is "peace, and good will to men," we would bid them God speed.

The statements lately exhibited by these several Societies, generally show no diminution, but rather an increase of Christian feeling, and benevolent exertion; and especially with respect to the dissemination of the Holy Scriptures. This we deem paramount to almost all the other operations of the day; and should the impulse which has been given to this object, in this country, continue, but few years will elapse, before every family in our land will have a Bible.

The Baptist Missionary Society of Massachusetts, held its anniversary in Boston, the last month. This we believe to be the oldest and the most efficient Baptist Missionary Society in this country. Notwithstanding the various channels of Christian benevolence, which have been opened since the formation of this Society, it is honorably supported.

We perceive by the Report of the Trustees, published in the Magazine for the present month, that they have the past year employed Missionaries in Maine, Vermont, Massachusetts, and the states bordering on the Mississippi. Besides these labours performed under the direction of the Society, one thousand dollars have been presented to destitute churches; and one hundred dollars have been given to the Ohio Baptist Convention. We doubt not that these abundant labours of love, will receive a blessing from the Great Head of the Church.

Receipts the year past, nearly \$2900. Expenditures for the same period, something more than \$2000.

TO CORRESPONDENTS.

Our friend ELIJAH shall meet due attention next week; and other correspondents shall have their communications and queries answered.

NOTICE.

THE Subscriber desires his correspondents to address him through the Hartford Post Office, notwithstanding his present residence in East Windsor, as letters will be much more conveniently obtained by him from Hartford, than East Windsor Post-Office.

GURDON ROBINS.

Hartford, July 1, 1829.

POLITICAL.

GREECE.

Those who in future years may contemplate the Greeks as a resuscitated people, may well look back with feelings of interest to the few instruments of civilization, (so to speak,) which they had in possession on their deliverance from the Turks. In relation to their present condition we have much to relate from time to time written by our countrymen Messrs. King and Howe. In a letter from the former published in the *Journal of Commerce*, we are informed of some of the observations made by him during a recent visit to Napoli di Romania.

He saw a Greek engaged in founding types. His name is Constantinos Demides. He has a small printing press, and a font of types, which he made himself. Another Greek, with him, is printing, at his press, a small arithmetic, and the printing not very good. But there are, I trust, the beginning of better things in Greece, and every step towards improvement gives me pleasure. The typefounder informed me, that types sufficient to print a small book would cost about one hundred piastres (between 6 and 7 dollars), and that a press and types together would cost 13 or 14 hundred piastres (nearly one hundred dollars.)

The following is a list of all the presses in Greece. 1. The Greek press at Egina, was given to the Greek government by Mr. Didot, Paris, in 1794. 2. The press that now prints the French paper, at Egina, called "the Abelle," and which was formerly at Hydra, was bought in France, in 1822 or 4. 3. The Greek press at Egina, lately supplied by the President for having printed an article which displeased him, was in Hydra in 1822, and was removed to Egina on the arrival of the President. The types were made at Hydra.

4. The Greek press which I saw at Napoli—have before mentioned that this press and the types were made at Napoli.

5. A press has just arrived at Patras from Paris, for the purpose of printing a French newspaper. It belongs, as I am told, to an English gentleman and a Frenchman.

From this it appears, that there are properly speaking, but three presses in Greece for printing Greek, and one of these is very small, rudely made—and one is silenced.

What light can any one expect to find among a people almost destitute of books, and who till within a few years, were destitute of the press?

I hope that some American printer, will show the same liberality as Monsieur Didot of Paris, and send out a press to Greece, which shall be wisely devoted to the printing of the classics; and it is very desirable, that there should be another, devoted to the printing of theological works. A third, I should wish to see introduced, and should be glad to have it under my own direction, devoted to the printing of extracts from the Fathers, portions of Ecclesiastical History, and information with regard to the present state of religion in different parts of the world.

From letters lately received by "the Ladies' Society for the Promotion of Education in Greece," from their agent Mr. King, it appears that the people and their governors are generally most favourably disposed to avail themselves of their assistance with thankfulness and promptitude. Great numbers of schools had already been established, before his arrival, (about 90 in all parts of Greece,) and many of them in places lately ravaged by their barbarous enemies, by persons who were still severely suffering from the poverty brought upon by the war.

Of the condition of some of these places an opinion may be formed by perusing the following description of Tripolizza, formerly the capital of the Morea. It is from a letter published in the *Journal of Commerce*.

Tripolizza, at the commencement of the revolution, was a large fortified city, containing about twenty-five thousand inhabitants, fifteen thousand of whom were Turks, and ten thousand Christians. The number of houses was estimated at about five thousand, in the midst of which rose here and there beautiful mosques and churches.

On entering the city, I felt for the first time since my arrival in Greece, that I was in a country that had been visited by a barbarous enemy! At Poros and Egina, Trezene and Epidaurus, the enemy had not been; and Napoli had only been shattered by the cannon of Grivas, in a civil feud. At Argos, I could fancy that some terrible conflagration had caused the ruin which I saw. And as to the small villages, which I had seen in ruins, I could easily suppose that they had been destroyed by a few men, and might by a few men be rebuilt. But Tripolizza presented such an extended heap of ruins, as it appeared to me I had never before seen. I had seen the far famed ruins of Thebes and Tyre, and Balbeck and Sardis. But there the busy hand of man had removed much of the rubbish, and over much more earth has spread her green mantle; so that all that meets the eye of the traveller, is here and there the wreck of some mighty monument, which shows how great must have been the ruin which time now conceals, and the extent of which is left to history and imagination to determine. But at Tripolizza, the ruin is new and complete. Nothing is covered, and nothing left to the imagination—it presents to the eye one mingled mass of the ruins of walls and towers blown up, houses burned and mosques, churches and baths, razed to the ground. It was destroyed by Ibrahim in his anger last February, after the battle of Navarino.

And even the sight of the former inhabitants, who are now returning and clearing away the ruins, and erecting habitations, tends to make a deeper impression on the mind with regard to what they have suffered. If all were silent, and nothing to be seen but the lizard, running over the prostrate marble columns, one might feel a kind of relief in fancying that the former tenants of these habitations were now reposing in a better world, or had passed beyond the reach of human and animal sympathy. But he sees in the midst of some indeed who are not greatly to be pitied, lank, meagre, human beings, huddled together in a little cabin, or roaming the field in quest of something to satisfy hunger. I could scarcely believe, when I was told by the officers of the police, that there are now assembled 5 or 6000 persons. Many of them are engaged in some small mercantile business, and have the means of procuring a comfortable subsistence as it respects food and clothing, but very few have as yet what may be called a comfortable dwelling. But I have already dwelt too long at the gate of the city, and will now enter.—Winding my way through streets, half cleared of ruins, I was conducted to the man who had the key of the house above mentioned. The key was produced, the house opened, and leaving my servant to put in my baggage, I went to call on the Demogorotes. But not finding them, I returned, and was a little disappointed at finding my lodgings to consist of a single small room, with a floor of earth, without a chimney and without a window. Cold and comfortable, I sat down and got a few coals placed in a vessel by my side, and ate my dinner, which consisted of bread and cheese and salad.

FROM HAVANA.—Late accounts from Havana, by the way of Savannah, represent all as quiet on the Coast of Cuba, no late piracies. The U. S. squadron were very active in cruising in all directions, and giving convoy to our merchantmen, where any danger is to be apprehended.

It is stated as upon unquestionable authority, that many Spanish vessels sail from the Havana for the coast of Africa, with only two or three weeks provision on board, depending entirely for further supplies upon the different vessels they may fall in with, and from whom they can rob. The vessels are generally armed, and engaged in the slave trade, and are owned and fitted out at the Havana.

Latest from Mexico.—By the ship Desdemona, which arrived yesterday from Campechy, we learn that on the day she sailed, (28th of May,) a boat rowed along-side, the men of which informed Captain Nagle, that they had come from a gun boat just arrived from Vera Cruz. The Captain of the gun boat informed them that information had reached Vera Cruz from the capital, that an ordinance had been passed by Congress suspending the operation of the law for the expulsion of the Spaniards, and permitting those in the country still to remain. The gun-boat had brought \$21,000 or \$30,000 for the payment of the troops, who were very much distressed for want of money.

We also learn by the same arrival, that the bands of robbers between Vera Cruz and Mexico had greatly increased. They generally went in companies of 30 to 50 men each, well armed and all mounted. Several persons had lately been robbed, and some killed. A merchant had just arrived at Campechy, and others in company, had been robbed by a gang of 40 or 50 men, and narrowly escaped with their lives.—*Journal of Commerce*.

RIO JANEIRO.—Letters received in Norfolk from the U. S. ship Guerrier, state that the small pox was very prevalent on board that ship, and on board the ship Hudson, Captain Creighton, while lying at Rio de Janeiro. Midshipman Levi Lincoln, Jr. son of the Governor of Massachusetts, and Henry Darcet, of Louisiana, had fallen victims to the above disease.

SUMMARY.

Attempt at Murder.—We learn, says the Utica, N. Y. Sentinel, that a black man named Yates, residing near the canal in this village, attempted the other night to destroy his wife, by stabbing her severely in several places, so that her life is despaired of. It appears that they had quarrelled and lived separate for some time; that he came to see her and request that she live with him again, to which she refused to accede; and her refusal incited him to the diabolical act. The cries of the woman brought several persons to her assistance before he had fully accomplished his purpose; but he made his escape and ran into the woods, where he secreted himself during part of the next day; when he was discovered he was armed, and threatened to kill any body that came near him.—While arrangements were made to apprehend him he came about 12 o'clock at night, into a grocery in the village, driven in, it is supposed by hunger, and instigated by the afterwards said himself, by the determination to kill two other coloured persons against whom he harboured some spite in consequence of their interference between him and his wife; and while he was in the shop the keeper sent out for help and he was seized and taken into custody.

The Knoxville Register relates that, on the 9th ult. Jesse Hunt, Hancock Smith and Jesse Sullivan, being together at a house on Cumberland mountain, in White Co. Tenn. the two latter affected to fall out and fight. Hunt attempted to part them; when they assaulted and killed him, afterwards making their escape.

The next day in the same county, Frederick Cool was murdered by his son Hiram, who was taken and committed.

TORNADO.—On Saturday evening last, about 9 o'clock, we were visited with one of those violent gusts of wind, that prostrate every thing in their course. Its direction was from south west to north east. It appears to have been about one hundred yards in width. A number of forest and fruit trees, of large dimensions, uprooted and twisted off, are evidences of its violence and power.—At the lower part of this town it demolished a number of barns and sheds, carried off the tops of chimneys from several houses, and houses of a smaller dimension turned completely upside down. We have heard other damages, but the particulars have not come to hand.—*Railway (N. J.) Advocate*.

SUICIDE.—Polly Jessup, a young woman about 20 years old, daughter of the late Richard Jessup, committed suicide at West Hampton, L. I. on Friday, the 19th, by hanging herself with a skein of thread in her father's barn. She had been long under the influence of mental derangement.—*L. I. Star*.

The U. S. ship Erie, Captain Turner, and the Falmouth, Capt. Morgan, were passed off the Tortugas, by a vessel arrived at Norfolk. The former was standing North, and the other South.

Seven persons, out of nine, arrested in Lower Canada, have been committed on suspicion of having been engaged in the robbery of Cape Sante. Their guilt is satisfactorily made out, no doubt is entertained. They at first proposed only to take revenge on the family for bearing testimony against them when on trial for their previous robbery of the house. The violence was committed by one of the named Desjardins. All of them were old offenders, two of whom were pardoned last month.

A captain of a militia company at Foster, R. I. has been tried, on complaint of a private in his company, for taking his company to tavern and treating them with rum. He was fined 20 dollars, and sentenced to pay costs of prosecution. He has appealed to a higher court.

An anonymous writer in a Baltimore paper says:—I once had a constant and troublesome visitor, whom I tried many ways to disoblige. First, I essayed smoke, which he bore like a badger; then fire, which he bore like a salamander. At last, I lent him five dollars, and have not seen him since.

An Alabama paper informs us, that a brigade of United States Topographical Engineers are now engaged in making a survey, with a view to the location of the intended Canal round the Muscle Shoals in Tennessee river. They are making their survey on both sides of the river; and from the number of officers engaged, their part of the business—the survey, report, estimates, &c. will soon be finished. The work itself can be constructed at a direct expense, and with fewer deviations from a direct course on the south side; but this side is not, by any means so well furnished with fenders as the north.

A gentleman of Poughkeepsie arrived there on Wednesday last, from Providence, Rhode Island, in twenty-four hours, a distance of 300 miles. He left Providence on Tuesday at 3 o'clock P. M. on board the steam-boat Benjamin Franklin, arrived in New York on Wednesday morning at 4 o'clock; left N. York at 7 o'clock, and arrived at this place at 1 o'clock, P. M.; performing the whole distance in nineteen hours; having travelled at the rate of nearly sixteen miles an hour.

Pierce M. Butler, of Edgefield, has been elected Cashier, and Dr. John Fisher, Teller, of the Branch of the state Bank at Columbia, S. C.

Lebanon, Penn. suffered much from a hurricane on the 17th. The brick meeting house was blown down, and other injury was done.

The Ohio river at Wheeling last Saturday was about three feet above low water mark.

Two of the boats of the Virginia and N. Carolina Transportation Company, arrived at Norfolk on the 19th, by the way of the Dismal Swamp Canal, with Tobacco, Cotton and Flour.

NEW DEVICE OF ROGUES.—We saw yesterday morning, a one dollar bill of the Delaware and Hudson Canal Company, altered to three, by carelessly blotting out with ink the "on" in "one," supplying the blank after "dollar," with another blot, and passing on the figure "3" with its ground work, obtained by means of a false dye, instead of "1." The whole is so ingeniously done, that none but money dealers would be likely to suspect it.—*Journal of Com.*

A violent storm was experienced at Pittsburgh, near Kingston, Upper Canada, two or three weeks ago. The oldest persons about say they never saw so many trees blown down, and torn up by the roots as are now to be seen on and about the Perth road, for several miles around. It being an unsettled part of the country, but little real damage was done, and we do not hear of persons being injured by the falling of the trees. Mr. Russell's house was greatly injured, and it is said that twelve hail stones were gathered, weighing a pound. In Kingston the storm was not very violent.

The New York Mercury of Saturday last, says:—This number completes seventy-one years since the *New York Mercury* was first published in this town, (June, 1753,) by James Franklin, elder brother of Dr. Benjamin Franklin.

It is mentioned in some of the French papers, that cases of rheumatism were in a great many instances, suddenly and completely cured by some influence attending the late calamitous earthquakes in the south of Spain. Some of those who have hazarded conjectures on the subject, seem disposed to impute this singular effect to the operation of electricity. It may be remembered, that on board the packet ship New York, which was so violently struck by lightning some months ago, on her passage to Liverpool, a passenger was instantaneously and finally relieved from this disease, which had almost disabled him for a long time previously.—*N. Y. Ad.*

The Troy Goal was broken, on Thursday night, 11th inst by nine prisoners under sentence for the state prison. They pryed off four locks, and made their way to a back building, where they removed a plank, and let themselves down fifteen feet, by means of blankets. Two were so injured that they could not escape. Three have since been retaken.

The Statue of Ceres, dug from the ruins of Megara, and brought to this country by Com. Patterson, has been placed in front of the Philadelphia Academy of Fine Arts. It is highly spoken of.

Three mails were received at Savannah on the 14th, having been detained by the rains. In North Carolina the Stage Coach was swamped.

The Savannah Republican of the 15th remarks that the week previous had been a wet week. On Tuesday the rains commenced which continued heavy and almost incessant from Wednesday morning until Friday evening. The quantity of water that fell is 4.32 in. Considerable injury to the crops in the neighbourhood is anticipated in consequence.

To catch Wild pigeons a farmer in the country soaked corn in whiskey, and strewn it for their food. They became intoxicated, and were easily taken by hand.

The wife of Mr. George Beatty, of Philadelphia was lately overtaken in a gig by a drove of oxen, and had her thigh broken.

On Friday last, as our worthy citizen, Captain Henry Moore, was crossing Gray's Ferry, his horse took fright, threw him out of the gig, and we regret to learn, broke his leg.

A Mr. J. Garlick, of Liberty Hill, S. C. advertises whiskey, fat cattle, nails, soap, molasses and shot, to barter for *Rattlesnakes* or cask.

Sudden Deaths.—Mr. Hezekiah Patterson of Monroe, on Tuesday morning the 9th inst. rode up to the house of Mr. David Tousey, of Newtown, and while sitting on his horse (talking with Mr. T. he suddenly exclaimed "Good heavens how I feel!" Mr. Tousey perceiving him falling, caught him; but before he could be got into the house, he expired.

A man named Joseph Beach, of Weston, was drowned near the Light house, at Blackrock on Monday. Wading out in the water he stepped into a hole, and being unable to swim, perished in sight of his wife and child who were on the beach.—*Br. pa.*

CROPS.—The Pittsburgh Gazette represents the crops of grain and grass, in that neighbourhood and in all quarters of the country from which it has heard, as promising to be unusually abundant.

The bed of coal lately discovered in the vicinity of the Delaware and Hudson Canal, promises to prove a valuable and extensive source of fuel.

Two small fish, supposed to be gold fish, were caught, a few weeks ago, at Jones' Falls Maryland.

The Cotton Factory of Messrs. Overstreet & Harrison at Louisville, Ky. has been burnt. The steam engine and a great part of the machinery were saved; but the loss is estimated to be \$3000. Two black boys, employed in it set fire to the roof by design.

Messrs. Jno. and Thos. L. Berry of Baltimore have received a premium from the Maryland Institute, for making fire brick; which are thought to rival the English.

Rail Road Iron.—The ship Hogarth, arrived at Charleston, has brought 120 tons of iron for the S. Carolina Canal and Rail Road Company.

On Saturday morning last, a house in Chapel-street, between Leonard and Anthony streets, was set on fire by the explosion of Chinese crackers, which lodged in the gutter.—As the fire was early discovered, it was put out without material damage. It however, caused an alarm, and brought out all the engines.

It appears from a communication in the Commercial Advertiser of last evening, that the roof of a house in Division-street was set on fire on Thursday night last, from the same cause.

The papers inform us, that several dogs were bitten on the 20th, at East Bay, by one which was killed as soon as possible. The subject is recommended to the attention of their city authorities.

Cold Weather.—Gentlemen from different points near Hudson River above the Highlands, have given us accounts of remarkably cold weather for the season, experienced there about the middle of last week. At Greenville, on the 25th, there was a slight fall of snow; and on the mountains it was in considerable quantity.—*N. Y. Ad.*

Vegetable Barometers.—A French paper before us states, that numerous plants afford true and convenient hints concerning the weather, which it may be agreeable to some to be informed of. Chickweed is said always to close its blossoms some time before a rain; so that when they are observed open, one may calculate on dry weather for at least several hours. As long as they continue to unfold and display themselves, the whole day may be depended upon. If on the contrary the flowers withdraw themselves into their green envelope, the pedestrian need wish no better hint to take his umbrella on his walk. All kinds of clover, we are further informed, close up their leaves at the approach of a storm; and this is so marked a characteristic of that family of plants, that they are often denominated "the farmer's barometer." The same practice is observed in tulips, and the greater part of the flowers with yellow blossoms, in preparation for rain. Wild Sorrell does the same in France; and in other countries the mountain ebony, the seaia and sensitive plants generally, do the same.—*Id.*

The new Medical Hall at Philadelphia connected with the University, has been built with great promptitude.

At Bellows Falls, Vermont, on the evening of the 15th inst, about 9 o'clock, was seen a brilliant meteor, which dazzled the eyes. It passed in a direction from East to West, and was visible also at Rutland and Haverhill.

Papers from the interior of the state, mention extensive injuries by lightning. In Mercer county several persons were injured, and one killed in Cooling township, the barn of Mr. McMillan with its contents of grain was struck and burned.—*U. S. Gaz.*

Contempt of Court.—We learn by a statement by John Ward, in the St. Louis Beacon of May 23, that he was called before the Grand Jury, during the session of the Circuit Court in that District, and asked by the foreman, "Do you know of any person betting at faro in this county within the last year?" Ward replied, "I do." The foreman then requested him to name the person, without naming himself, which he refused to do, saying he could not do it without implicating himself. The Court being applied to, ordered Ward to answer; but he still refusing, the Judge (Carr) ordered, on the 26th March, that he should be committed for contempt of Court, and he remained in jail until the 14th of April, when he was brought again before the Grand Jury, and asked, "Have you ever seen John C. Smith or Dudley Kimball bet or play at faro bank or table, in this county, at any time within the last year?" To which Ward replied, "If I have seen any such gaming in this county at any time within the last year, I was a party concerned, both as a better and keeper of the table;" and he refused to make any other answer. Whereupon the Court ordered him to be "committed to jail for thirty days," and pay a "fine of one hundred dollars," and "stand committed until the fine and costs be fully paid."

From the Albany Daily Advertiser, June 25.

Cruel and Unnatural.—A man and his wife, lately from Europe, residing near the Little Basin, were yesterday committed to jail, on a charge of having attempted to take the life of their son, a young lad, by hanging him. It appeared that the mother (the father remaining passively by) placed a rope round the neck of the boy, and drew it so tight by suspending him in the air, that he became black in the face, and it is apprehended that she would have kept him in that situation, till life departed, if some persons who happened to come in, had not interfered. On their remonstrating, she said it was no one's business; that he was her own child, and she had a right to kill him if she pleased. The reason she gave for the act was, that he had some money which belonged to her, which he would not give up.

Mr. E. Littell, of Philadelphia, has published in a small but very handsome volume, "Milton's Familiar Letters,"—Translated from the Latin, with Notes—by John Hall. These letters commence at a very early period of Milton's history, and are addressed to persons on the continent, as well as to England. To those who feel an interest in learning the early sentiments and feelings of a great genius like Milton, disclosed in his familiar correspondence with his friends, this book will afford entertainment and gratification.—*N. Y. Daily Advertiser*.

The West Chester Herald of 30th June says:—"It was observed, that no Scars were given at the funeral of the late Gov. Jay. We have since understood, that Mr. Jay in his will expressly desired, that no Scars or Rings might be given on the occasion, but in lieu thereof, bequeathed two hundred dollars, to such poor and deserving widows or orphans in the town of Bedford, as his children might select."

The bag containing the Southern papers of this city, arrived here yesterday morning, marked "Hartford," and was forwarded to that city in consequence of the mistake made in some Post Office south of this city.—*N. Y. Daily Ad.*

Sudden Death.—Miss Mary Ann Waters, daughter of John Waters, of Martinsburgh, N. J., aged 21, was killed by the fall of a tree during the gale on Saturday week. She was employed as a teacher of a school in the southeast part of the town, and was returning to her father's as usual, at the close of the week: when she was passing a few scattered trees, just below the paper mill, the wind prostrated one of them but a little forward of her; the fall frightened the horse on which she was riding, so that it ran back and came directly in the way of a second tree, that fell immediately after the first. The horse was killed instantly; the tree also, it is supposed, struck Miss Waters, and broke some of the bones upon her side. She was taken up senseless and carried into a house and died in two or three hours.—*Journal*.

Shocking Accident.—Miss Stevens, a young woman residing in the south part of this town, on the 20th instant was shot through the head by the accidental discharge of a gun from a son of Mr. Ford, and instantly expired. This is another warning never to put away a gun loaded.—*Id.*

SUDDEN DEATH.—A coloured woman, recently from N. York, in the employ of Mr. F. M. Dilleweller of Baltimore, died suddenly on Thursday last while standing at a table ironing clothes. An inquest was held over the body, during which the body was opened by a physician who had been called in. It appeared that the deceased had been in the habit of tight-lacing to such a degree as to force the liver from its natural seat. The more immediate cause of her death was the rupture of a blood vessel at the heart.—*Baltimore American*.

MEETING-HOUSES OPENED.

March 5. A new Baptist Meeting-house was opened at Fort Covington, N. Y.

A new and beautiful house of worship was opened in Bangor, Maine, April 16th, for the Baptist Church and Congregation. Sermon by Rev. T. B. Ripley.

June 6. A new Baptist Meeting-house was opened at the Paper Mill Village, in Alstead, N. H.

June 18. The new and beautiful edifice, erected by the First Baptist Church and Society in Boston, was opened by appropriate religious services, in the following order: Invocation by the Pastor. Anthem. Dedicatory Prayer by Rev. J. D. Knowles; Anthem; Reading the Scriptures, by Rev. Dr. Sharp; Hymn; Sermon by Rev. Mr. Grosvenor, the Pastor, from Rom. xi. 36, "All things, to whom be glory forever." Concluding Prayer, by Rev. Howard Malcom. Our limits will not admit of presenting an outline of the interesting discourse delivered on this occasion; but it was listened to with peculiar attention. The house was crowded at an early hour. This ancient church is now accommodated with a highly finished place of worship, in a very central situation, and enjoys a fair prospect of enlargement. The building is located at the corner of Union and Haver-streets, and built of brick, with a basement story. Its dimensions are 73 feet by 67½, containing 138 pews. A second gallery is erected over the sangers for free seats, and the building is ornamented by a beautiful cupola, and furnished with a good bell. This church was the first Baptist Church gathered in Massachusetts, and has enjoyed the labours of twelve pastors, many of whom have been men of great distinction in the church of Christ. Here the pious and venerable STILLMAN laboured with eminent success for more than forty years. May the fervent prayers of a long succession of devout, and zealous, and faithful disciples, be answered in copious showers of blessings on the present and future generations.—*Bapt. Magazine*.

ORDINATION.

On Tuesday, the 23d ult. Rev. Norman Atwood, of Litchfield S. Farms, was ordained to the work of the Gospel ministry: at which place the exercises were commenced in the following manner.—Introductory prayer by Rev. Thomas Larcum of Colebrook. Sermon by Rev. Luman Birch of Fishkill, from Eph. 3. 8. Ordaining prayer by Rev. Rufus Babcock, of Colebrook. Charge by Rev. Erastus Doty, of Colebrook. Right hand of fellowship of the counsel by Rev. Silas Ambler, of Cornwall. The concluding prayer by Rev. Harmon Ellis, of Goshen. The services were appropriate and solemn, and appeared to interest in an eminent degree a numerous and listening assembly, who were present on the occasion. The Great head of the church was evidently with us, with his sensible presence. It is believed that the solemnities of the day will not soon be forgotten.—*Communicated*.

THE ORTHODOX IN GERMANY.

"Some of those with whom I have conversed, appear to be eminent for their piety. I have never seen any Christians, who seemed to me to have a deeper sense of the odiousness of sin in the sight of God, or whose hearts beat with a more ardent gratitude for our Saviour, for the great redemption he has made for fallen man. I know of no examples of humility, greater than those exhibited by some of these gentlemen, or more elevated views of the character of God than you discover in their conversation. So far as an opinion can be formed of them from their reputation, and from their conversation, we must look in vain for brighter examples of piety than they exhibit. They certainly manifest a greater spirit of love for those who differ from them, than is found in most of our sects, and they feel very unwilling to shut the gates of heaven against all those who do not believe every article of their creed. In this charity and love, the Christians of most Protestant countries would do well to imitate them."—*Dwight's travels in the North of Germany*.

To be in Christ is heaven below; and to be with Christ is heaven above.

Reviews at the Mission Stations.—Within the year, (say the Executive Committee of the Am. H. M. Society, in their report,) 34 of the churches, under the care of our missionaries, have enjoyed special revivals of religion. But the converting influences of the Spirit have not been confined to these signal displays of his saving power. They have accompanied with different degrees of energy, the labours of all our missionaries; and it is most gratifying to learn, from a careful review of their quarterly returns, that, in many of the fields occupied by the society, the missionaries have rejoiced over the successive ingathering of many souls, as the fruit of their ministry. The number of additions to the churches reported, during the year, in all the stations, has been one thousand six hundred and seventy-eight. The number of hopeful conversions, though not accurately reported may be safely estimated at no less than the above. *Col. Star*.

Account of Money received at this office for the C. Secretary, from May 22, to July 2.

Oliver Tuttle, \$5. Polly Huntington, 2. Alfred Gates, 2. Jason Beckwith, 2.35. J. B. Gilbert, 2.7. L. Howlett, 2. M. Francis, 1.30. F. Wightman, 14.09. W. Fuller, 2. M. Adams, 2.25. J. Lewis, 1.88. B. R. Skinner, 1. G. B. A. well, 12.25. O. Hotchkiss, 1.41. S. Potter, 189. T. Rand, 1. 98. A. B. Holmes, 1.75. F. Darrow, 1.41. E. Skinner, 1.75. S. P. Stephens, 4.00. A. Chapman, 20. C. Tilden, 2.00. S. Andrews, 2.19. S. Morse, 1.75. L. Morse, 1.75. P. Morse, 2.19. E. Dennison, 2.97. A. Doolittle, 1.75. J. Tinker, 8.00. I. Turner, 6.00. R. Jennings, 40. Irenus Brown, 2.00. W. Taylor, 1.75. D. C. Bolles, 4.17. S. Selden Miner, 2.00. Beulah Dart, 64. Deac. S. Sheldon, 8.75. Asa Wilcox, 1.75. Cephas Pasco, 36. J. Miner, 75. J. Moulton, 1.75. E. Billings, 2.00. B. Whitney, 1.75. H. Raymond, 1.75. A. W. Whitney, 1.75. James Grover, 10.30. Wm. Manning, 3.50. D. Fitts, 3.60. J. Hicks, 1.75. D. Bennett, 65. R. Jennings, 19.50. J. H. Mather, 25.21. Alra Gregory, 11.28. Isaac Kimball, 14.00. R. Ellis, 68. W. Lawton, 68. Mr. Grey, 1.45. Mr. Cook, 1.75. A. B. Holmes, 25. B. G. Goff, 17.38. H. Olcott, 2. E. Parsons, 15.00. I. Dwinell, 1.75. Tubal Wakefield, 12.75. E. Doty, 75. D. Bradley, 2.00. R. Burrows, 2.00. S. Fish, 2.00. D. Samson, 8.00. P. Brockett, 23.98. I. Atkins, 10.00. Mrs. Hunt, 2.00. J. Fox, 1.75. S. Adams, 1.75. J. Taintor, 25.79. J. Lester, 2.00. A. Ackley, 2.00. E. Spencer, 3.00. L. Southworth, 2.00. E. Spaulding, 2.00. C. Rathbone, 2.00. P. Peter, 2.00. J. Welsh, 1.00. R. Wells, 1.75. G. B. Perry, 2.00. J. S. Swan, 10.00. Elisha Neal, 5.00. Mr. Goodsell, 1.75. Mrs. Barnes, 50. N. Clark, 1.75. W. H. Arnold, 7.

MARRIED.

At Bristol, on the 29th inst. by the Rev. Henry Stanwood, Mr. David Sherman, to Miss Julia Johnson.

At Middletown, Mr. Horatio N. Walton, of Oswego, N. Y. to Miss Elizabeth H. Mather, daughter of Samuel Mather, Esq. Mr. Henry S. Gladwin, of Haddam, to Miss Lucy R. Tooley.

At New Haven Mr. Park Brown, of Southbury, to Miss Sally Buck.

At Haddam, Frederick D'Wolf, Esq. of Wallingford, to Miss Mary Ruty.

At Wallingford, John Kirkland, Esq. of Granville, N. Y. to Miss Mary Benham.

At East Haddam, Mr. Hiram B. Tucker, to Miss Lucretia Snow.

At Berlin, (N. B. So.) Mr. Enos Hunn, of Wethersfield, to Miss Martha Gladding.

DIED.

In this city, June 30, Deac. Ephraim Robins, 77. Called in early life, to become a disciple of Jesus, he ever held in high regard the doctrines of the Gospel, as received by the Baptist Church; he was not an ordained minister, but ceased not to teach and exhort, that all men should repent, and believe the gospel. Although his body had been many years infirm, his soul appeared in health; and when the circumstances of this state of being were but dimly perceived, his faith took firm hold of the promises of the gospel. "Blessed are the dead that die in the Lord."—*Id.*

At Wintonbury, Mr. Lemuel Roberts, Inn keeper, aged about 65.

At Tolland, Mr. Gurdon Thomson, aged 62.

At Vernon, Mr. Joseph Loomis, 69.

At Columbia, Mrs. Saxy Loomis, 41, wife of Cap. Geo. Loomis.

POETRY.

For the Christian Secretary.

Thoughts, on hearing a Sermon from Exodus iii. 2, 3, wherein the true church was compared to the burning bush, which, though on fire, was not consumed, because God was in it.

God guards His church and keeps it well,
Though oft the powers of earth, and hell,
Their various schemes conspire,
To pluck it from his powerful hand,
It ever will securely stand,
Though often tried by fire.

Though persecution, fire, and blood,
Have rag'd against the church of God,
It never was consumed,
In ages dark as dismal night,
Waldenses shone like stars of light,
For God their path illum'd.

The trial of the church below,
Are but to purge the dross, (I know),
Its faithfulness to prove,
That it may stand array'd in white,
And pure before the throne of light,
With Christ in heaven above.

Though prospects often dark appear,
Some heavenly ray of hope doth cheer
The faithful Christian's heart,
'Tis joy for him to feel, and know,
That God dwells in his church below,
And from it will not part.

Jesus, who liv'd when earth was made,
Dwells in his church, He is her head,
And he will keep secure
What is committed to his trust,
Nor let a remnant ere be lost,
Which can the fire endure.

But when the church from earth shall rise
To reign triumphant in the skies,
Where trials can't annoy,
Faultless before his Father's throne,
Christ will present her as his own,
Like gold, without alloy.

In heaven her joy will be complete,
When with the Lamb she takes her seat,
Prepar'd ere time began,
But Ah! the dreadful curse that falls
On those who stood without her walls,
We cannot truly scan.

JUSTITIA.

Hartford, June 21st, 1829.

From the American Baptist Magazine.

THE following lines have been communicated for the Magazine by one of the most accomplished literary ladies of our country, one of those "honorable women" whom the grace of God has taught not only to diffuse a benign influence around them in their families, and throughout an extensive circle in this country, but also to reach forth the hand of Christian kindness to the daughters of Greece, and to pray for the benighted and needy wherever sin has made its desolations.

The communication was accompanied by a note addressed to Mr. Knowles, the insertion of which may be beneficial to some who have not seen the work that is mentioned.

Rev. Sir,

"May a stranger be permitted to express to you the deep satisfaction with which she has perused the Life of Mrs. Judson, written by yourself, and her conviction that its clearness of arrangement, judgment in selection, and felicity of style, contribute greatly in aiding the impression which a character of such energy, disinterestedness, and sublime piety, is calculated to make on every reflecting mind. With sincere wishes that the cause to which her best years were devoted, may continue to become more interesting to Christians,

I remain yours, Sir, with high respect,

ON READING THE MEMOIR OF MRS. JUDSON.

I saw her on the strand. Beside her smil'd
Her native land, and her beloved home,
With all their pageants of light and shade,
Streamlet and vale. There stood her childhood's
friends,—
Sweet sisters who had shar'd her inmost thoughts,
And saintlike parents whose example rais'd
Those thoughts to Heaven. It was a strong array!
And the fond heart clung to its rooted loves.
But Christ had given it panoply, which earth
Might never overthrow.

And so she turn'd
To boisterous ocean, and forsook the clime
Whose halcyon bowers had nursed her joyous youth.
Again I look'd.—It was a foreign shore.
The tropic sun had laid his burning hand
On twilight's lap. A gorgeous palace caught
His last red ray, while hoarse the idol song
To Buddha, mingled with the breeze that curl'd
Broad Irrawaddy's tide. Why do ye point
To yon lone prison? Who is he that gropes
Amid its darkness with those fetter'd limbs?
Mad pagans? do ye thus requite the man
Who toils for your salvation?

See that form
Bending in tenderest sympathy to soothe
The victim's sorrow. Tardy months pass by,
And find her still intrepid at the post
Of danger, and of disappointed hope.
Stern sickness smote her, but she felt it not,
Heeded it not, and still with tireless zeal
Carried the boarded morsel to her love;
Dard the rude arrogance of savage power
To plead for him, and bade his dungeon glow
With her fair brow, as erst the angel's smile
Arousd imprison'd Peter, when his hands,
Loos'd from their chains, were lifted high in praise.
There was another scene, drawn by his hand
Whose pallid pencil blotch'd all the grace
And loveliness of man. Kean anguish pours
Its fiercest darts into that martyr's soul.
Who is about to wash her garments white
In the Redeemer's blood, and glorious rise
From tribulation to a world of rest.

Dark Burman faces are around her bed,
And one pale babe,—to hush whose wailing cry
She checks the death groan, and with fond embrace
Still clasps it firmly to her icy breast,
Even till the heart-strings break.

He comes! He comes!
The wearied man of God, from distant toil,
His home as yet it seems a misty speck,
His glance desecrates,—half wondering that the step
Of his beloved glides not o'er the heath,
As wont, to meet him.

Ah! what heathen lip,
In its strange language, told him, that on earth
Nothing remain'd, which to his throbbing heart
In that hour's desolation he might press.
Save that poor, famish'd infant. Days of grief
Were measur'd to him, and long nights of care
Weigh'd out,—and then that little, moaning one
Went to its mother's bosom, and slept sweet
'Neath the cool branches of the Hopia-tree.

'Twas bitterness to think that bird-like voice,
Which could not meet hymns to charm a father's ear,
Must breathe no more. This is to be alone!
Alone in this wide world. Yet not without
A Comforter. For the meek heart that trusts
Its all to Heaven, and sees its treasure'd things
Unfold their hidden wing, and thither soar,
Dut garnish up its hopes more firmly there,
And toward that blessed hour look joyously,
Which binds its sever'd links, to break no more.
Hartford, (Conn.) L. H. S.

From the Episcopal Watchman.

"CALL UPON ME IN THE DAY OF TROUBLE."

Trials in thine earthly course—
Know'st thou their exhaustless source?
Six pollutes life's secret springs,
Gleam thick darkness round thee flings,
Riches fly thee—earth betrays—
Earthly hope's a meteor's blaze
Gleaming with illusive light
O'er the murky brow of night.
Mortal! yet thou canst be blest:
Pray!—and seek a heavenly rest.

Time, which turns thy locks to gray,
Sternly bids thy joys "away!"
As thine hours are hastening by,
One by one thy pleasures die:
Now along thy weary road,
Once with fragrant flowers bestrowed,
Few things greet thee bright and fair—
Naked thorns are planted there!
Mortal! wouldst thou yet be blest?
Pray!—and God shall give thee rest.

Nought for thee shideth here,
Mortal! all thy hopes are here;
Changed are all things—changed art thou,
Since upon thy youthful brow
Gaily festal wreaths were worn,
Ere thy heart by grief was torn;
Gathering ills around thee press,
Life becomes a weariness:
Mortal! thou may'st yet be blest:
Pray!—and in thy Saviour rest.

Onward, mortal! in thy race:
Heaven is thy resting-place:
Cast on Jesus all thy care,
Lift to Him thy voice in prayer;
Then, though waves of trouble roll,
He will calm thy trusting soul;
He will from the tempest's blast,
Hide thee till its rage be past!
Christian! thou shalt yet be blest:
Pray!—and enter into rest.

AZRA.

From the Connecticut Observer.

LIBERIA.

Bright gem on Africa's sable breast,—
Pure fountain 'mid her desert sands,—
Spot where her baleful Simooms rest,
And cease to whelm the pilgrim bands,—

To thee shall helpless thousands fly,
Mother and babe and hunted sire,
When the dire slave-ship meets their eye
Enkindling War's malignant fire.

Star of the lost!—diffuse thy light
Like Israel's refuge-cities blest,
To guide the panting outcast's flight
When close the Avenger's footstep prest.

Thy sheltering arms,—thy genial skies
The enfranchis'd slave shall raptur'd view,
And in the scale of being rise
To joys his fathers never knew,—

Shall learn the statesman's lore profound,
Bid Freedom's gifts be wisely weigh'd,—
With Learning's bowers thy vales be crown'd,
And churches deck thy palmy shade,—

To thee, a wretched heathen band
Shall "scape, from Superstition's rod—
Eye of a long-benighted land—
Look up,—and gather light from God.

Hartford, June 17th, 1829. H.

THIRTEENTH REPORT

Of the Directors of the American Asylum at Hartford, for education and instruction of the Deaf and Dumb.—We give the following extract,—

"It would serve very much to promote the interesting object of obtaining correct statistical views, with regard to the actual condition of the whole number of the deaf and dumb throughout our common country, if the clergy and the physicians, in their respective towns, would institute inquiries on this subject. The results of such inquiries could be communicated to some of the public ecclesiastical, or medical, associations; or inserted in some of the public journals of the day; or transmitted, (by some private opportunity, so as to save the expense of postage,) to the officers of the Asylum. If any one of the states would but commence inquiries of this kind, on some well-digested, regular plan, there is no doubt that it would soon be universally adopted, and thus, in the course of a few years, we might hope to obtain sufficient data, from which to derive accurate information on a subject, full of interest to all who wish for further light on what relates to the physiology of man, or who desire to regulate, as it always should be done, the efforts of benevolence, by a correct understanding of the nature, and the extent, of the evils to be remedied, or removed.

Should such inquiries be instituted, these would be among the most important subjects of investigation; the sex and age of the individual; whether deafness is owing to some original, constitutional, defect, or was produced by disease or accident, and, if so, in what way, and at what time; whether there are other cases of deafness in the same family, or among any of the ancestors, or collateral branches of kindred, and how, and when, produced; whether the deafness is total or partial; whether any medical means have been employed to remove it, and the results of such efforts; what are the circumstances of the parents or friends of the individual; whether any attempts have been made to communicate instruction, and with what success; whether the individual has been taught any mechanical art or trade, or is engaged in any regular occupation.

Another most curious subject of inquiry, and which deserves particular notice, is, that, in some families, containing both deaf and dumb children, and others in possession of all their faculties, there seems to be a mysterious principle of alternation; the cases of deafness, at birth, occurring at regular intervals, between those who can hear and speak. This fact is well worthy of attention.

It would, also, be desirable to inquire, whether the parents and friends of the deaf and dumb, are aware of the public provision that has been made, in several of the states, for their relief. In many cases, strange as it may seem, they are as yet either ignorant of this, or, at least, of

the steps to be taken to obtain such relief; while some have still remaining scruples, with regard to the reality or extent of the advantages that the deaf and dumb may derive from a course of instruction; and a few, a very few we would hope for the honour of human nature, calculate, on the sordid principles of loss and gain, how much they may have to sacrifice in giving up the emoluments of their children's labour during the time that is necessary to be spent in acquiring the benefits, and the solace, of a useful education. Such thrift, engendered in the heart of avarice, and attempted to be palliated by the profession of excessive parental attachment, if it cannot be counteracted by considerations of common humanity ought to be held up to that reproach and shame which is so justly deserved. In this respect, let not the sins of the parents be visited upon their poor, deaf and dumb offspring."

A number of specimens of composition by the students are given, which shew their improvement, and are calculated to convince those, who are yet unconvinced, of the utility of this institution.—Our limits forbid the insertion of these compositions, at present.

Whole number of Pupils, since the institution commenced 303
Left the School 160
Present No. 143

From the New Baptist Miscellany.

LETTER TO THE REV. DR. RYLAND FROM THE LATE REV. J. NEWTON.

Dear Sir,—I love to have a letter from you now and then. I read last night the nine to you in Cardiphonia. The remembrance of past times revived and gave me pleasure. We began when you were a lad and I a curate, and we have gone on till you are grown into a doctor, and I am dignified with the title of rector. Our friendship, now grown old, will, I hope, continue to the end, whatever changes may yet await us; yea, and subsist and flourish in a better world.

A little after midnight on Saturday, just on the entrance of the Lord's day, Mr. Romaine finished his honorable and useful life, and by a peaceful transition entered the joy of his Lord, in his 82d year. He was 38 years in the ministry, before he was once confined from the pulpit by illness, and preached as constantly and as usual till about the beginning of this month. I find his last sermon was on the 4th of June. According to seniority, my turn may be next—for I shall finish my 70th year the 4th of August (pray for me especially on that day that I may be found ready.) I believe I am the oldest minister in the establishment, of those who bear the honorable stigma of methodists. Yet it is possible some younger than myself may be removed before me. But this is none of my concern, my times are in the Lord's hands.—At present I am favoured with good health, and still able to go through my public service comfortably. I have no reason to be weary of living; for I have every thing of a temporal kind that my heart can wish; and, while death is at a distance (the distance cannot now be great,) I seem neither unwilling nor afraid to die. May I find mercy of the Lord in that day! If death should come alone, I should be terrified; but I humbly hope the Lord will come with him, and then I shall not fear to meet him.

I transmitted your last to Mr. H. Thornton. There were some hints of suspicion in it, which I could have wished omitted. I know not what passed between him and Mr. Fuller, but if there seemed any demur upon your proposal, you would not have imputed it to a prejudice against your denomination had you known Mr. Thornton, Mr. Wilberforce, or Mr. Grant, who I believe are the leading men in the Sierra Leone Direction, and they showed their good will to your India affair when Mr. Fuller called upon them. Mr. Thornton tells me he has written again to Mr. Fuller, and that he has desired Mr. Macaulay, the late Deputy Governor of Sierra Leone, who is just arrived from thence, to call upon you before he leaves Bristol.

It seems desirable in theory that if several Missionaries visit the same parts among the heathens they should all carry the same message, and I should be well pleased, if the Lord so appointed, that they should be all Baptists. I think the Baptists have a right to model upon whom the Lord makes them his instruments in conversion. It is probable that, if I had been (ceteris paribus,) born and brought up in the neighborhood of College Lane, I should have been a Baptist myself. It seemed the prejudices of your education happily confirmed you in the truth, which the prejudices of my education have prevented me from receiving. But you consider who hath made you to differ, and therefore I hope will bear with me.

If clergymen, Baptists, and Methodists, preach the same gospel in Africa, it is to be feared that when the poor blacks find them differing among themselves in points confessedly of a secondary importance, they will suppose that they are endeavoring to propagate their different religions. But I do not see how this can be prevented in the present state of human nature. The best of men have a spice of self about them, and self will always be a stickler for his own party.

I am comforted with this thought that the hour is coming when we shall be all of one mind. May we now be of one heart! There are neither Churchmen nor Dissenters, neither Independents, Baptists, nor Methodists in heaven. They are all worshippers and followers of the Lamb that was slain. Should I be charged with being a party-man, myself, probably I ought to plead guilty, for who can understand his own errors? I hope I may honestly say, that I watch, pray, and endeavor to be less influenced by a party spirit. And to love those all alike who give evidence that they are new creatures, and baptized with the Holy Ghost, whether their baptism by men has been in a tub, or a pond, or a river, or by only pouring a little water on their faces.

After Ridley and Hooper had almost quarrelled about copies, surpluses, and other trifles,

they were both shut up by Queen Mary as sheep for the slaughter; then Bishop Ridley wrote to Hooper to this purpose: 'though you and I could not agree about black and white, I rejoice to find that we can agree in red.' Perhaps the present state of things may produce something of this effect. A storm that drives the sheep of Christ (who scatter and divide of themselves) closer together, may be preferable to a calm, which, by seducing them into a wrong spirit, makes them ready to bite and devour each other.

Baptist as you are, my heart prays sincerely for your comfort and success, that the Lord may fill your heart with his wisdom, grace, and peace; that he may bless you in your family, your ministry, in your academy, make you a happy instrument of watering many by his gospel, and that you may be abundantly watered in your own soul from himself.

Dear Miss Catlett, who through mercy is well, joins me in love to you, Mrs. Ryland, and John.

Your affectionate friend and brother,
JOHN NEWTON.

July 28, 1795.

SHEPHERDS IN THE EAST.

The flocks were tended by servants, also by the sons, and frequently by the daughters of the owner, who himself was often employed in the same service. In the summer they generally moved towards the north, or occupied the loftier part of the mountains; in the winter they returned to the south, or sought a favourable retreat in the valleys. A shepherd was exposed to all the changes of the season, as the flock required to be watched by day and by night, under the open sky. Thus Jacob described his service: "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." So also the shepherds were watching their flocks by night, when the angel of the Lord came down with the glad tidings of a Saviour's birth. The flocks did not however give so much trouble as we might imagine such vast numbers would. They grew familiar with the rules of order, and learned to conform themselves to the wishes of their keeper on the slightest notice. They became acquainted with his voice, and when called by its sound, immediately gathered round him. It was even common to give every individual of the flock its own name, to which it learned to attend, as horses and dogs are accustomed to do among us. If the keeper's voice was at any time not heeded, or could not reach some straggling party, he had but to tell his dog, who was almost wise enough to manage a flock by himself, and immediately he was seen bounding over the distance, and rapidly restoring all to obedience and order. When he wanted to move from one place to another, he called them all together and marched before them, with his staff in his hand and his dog by his side, like a general at the head of his army. Such is the beautiful discipline which is still often seen in the flocks of eastern shepherds. With a knowledge of these circumstances, we can better understand the language of our Saviour, in his beautiful parable of the shepherd and his flock: "The sheep hear his voice; and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers."—Niven's Biblical Antiquities.

"WHETHER YE EAT OR DRINK, DO ALL TO THE GLORY OF GOD."

Several years since, while on a missionary tour in the south, I became acquainted with Major A., in whose family was a poor African, who in most respects exhibited the character of extreme ignorance; yet there were some features of his mind which seemed to give him a likeness to those who shall at last be acknowledged wise. I have heard many striking anecdotes concerning him, one of which I remember with peculiar interest.

Pompey was often missing when the other negroes came to their dinner, and it was at length discovered that he spent this time alone, in a sort of devotion peculiar to himself. One day his master going to the field, observed Pompey standing near the spring with his hands clasped, his head thrown back, and his lips moving, as if he spoke to some invisible being; he then stooped down and drank, again stood up and repeated the same ceremony as before. His master called to him, "Pompey, what are you doing?" "Noting, massa, only me tank God for watta!" and he turned away to resume his accustomed task. Pompey, the slave, was thankful for a draught of cold water; and though his fame may not now reach beyond the boundary of a southern cotton field, yet it may be, that in eternity, this instance of his humble gratitude shall be told, as a memorial of him, by angel lips; while the fame of Pompey the Great, which has for ages filled the world, shall have for ever perished.—Am. Pastor's Journal.

A THOUGHT FOR THE "BUILDERS."—It is of little consequence to us, personally and individually, what may be the nature, origin, progress, extent, and consummation, of all the plans of Providence which shall establish the kingdom of God in the world; unless obedience to God, and faith in God, and the peace of God, be so known to us, that our nature become changed before him. We may even assist to build up the ark which shall save a drowning world; but, without repentance and faith, we, like the builders of the ark, may be destroyed by the deluge.—Townsend's Chronological Bible.

THE PIOUS NOBLEMAN.

The celebrated Earl of Chatham had a nephew to whom he was much attached. When this young man was pursuing his studies at Cambridge, his uncle wrote him several letters of advice, which were afterwards published by Lord Grenville. On the important subject of religion, the Earl thus addresses his relative:

"I come now to the part of the advice I have to offer to you, which most nearly concerns your welfare, and upon which every good and honorable purpose of your life will assuredly turn; I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man: the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? If it be, the highest Benefactor demands the warmest returns of gratitude, love and praise. If a man wants this virtue where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow creatures, whose utmost gifts are poor compared to those he daily receives at the hands of his never-failing Almighty Friend. 'Remember now thy Creator in the days of thy youth,' is big with the deepest wisdom: 'The fear of the Lord is the beginning of wisdom; and an upright heart, that is understanding.' This is eternally true, whether the wits and rakes of Cambridge allow it or not: nay, I must add of this religious wisdom, 'Her ways are ways of pleasantness, and all her paths are peace' whatever your young gentlemen of pleasure think of, a tainted health, and battered constitution. Hold fast therefore by this sheet-anchor of happiness, Religion. You will often want it in the times of most danger: the storms and tempests of life, 'cherish true religion as precious as you will fly with abhorrence and contempt superstition and enthusiasm.—The first is the perfection and glory of the human nature; the two last the deprecation and disgrace of it. Remember the essence of religion is, a heart void of offence towards God and man; not subtle speculative opinions, but an active vital principle of faith."

NEW BAPTIST HYMN BOOK. HYMNS OF ZION.

BEING A Selection of Hymns for Social Worship, compiled chiefly for the use of Baptist Churches, by Rev. Benjamin M. Hill, Pastor of the Baptist Church, New-Haven.

Just received and for sale by
D. F. ROBINSON, & Co.

FOR SALE ALSO BY

P. CAXFIELD,
Office Christian Secretary.
The above work was recommended to the Churches, by the Baptist Convention lately held in this city.
June 27, 1829.

OLNEY'S GEOGRAPHY AND ATLAS.

THE Second Edition of Olney's New Geography and Atlas, is ready for sale this day. This Edition is greatly improved.

D. F. ROBINSON & CO.
June 8.

NEW YORK AND HARTFORD STEAM BOAT LINE.

OLIVER ELLSWORTH, Capt. Thomas Stone,
MACDONOUGH, Capt. David Rogers.

THE OLIVER ELLSWORTH leaves Hartford, on Mondays and Thursdays, at 11 o'clock, A. M. and New York, Tuesdays and Thursdays, at 4 o'clock, P. M.

The MACDONOUGH leaves Hartford, Wednesdays and Saturdays, at 11 o'clock, A. M. and New York, Mondays and Thursdays, at 4 o'clock, P. M.

Passengers received and landed at the usual landing places on the River.

Stages will be in readiness at Lyme to forward passengers to New London. Also, on the arrival of the boats at Hartford, to forward passengers to Massachusetts, New Hampshire and Vermont.

C. H. NORTHAM, Agent.
Union Wharf.

April 3, 1829.

ÆTNA INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a Capital of

200,000 Dollars.

SECURED and vested in the best possible manner—offer to take risks on terms as favourable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the East door of Morgan's Exchange Coffee-House State-street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are:
Thomas K. Brace, President,
James M. Goodwin, Secretary,
Hartford, June 21.

PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-street, a few doors west of Front-street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved interest notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.
THOMAS C. PARKINS, Secretary.

Hartford, July, 1825.

Book & Job Printing,
EXECUTED WITH CARE AND DESPATCH,
AT THIS OFFICE.